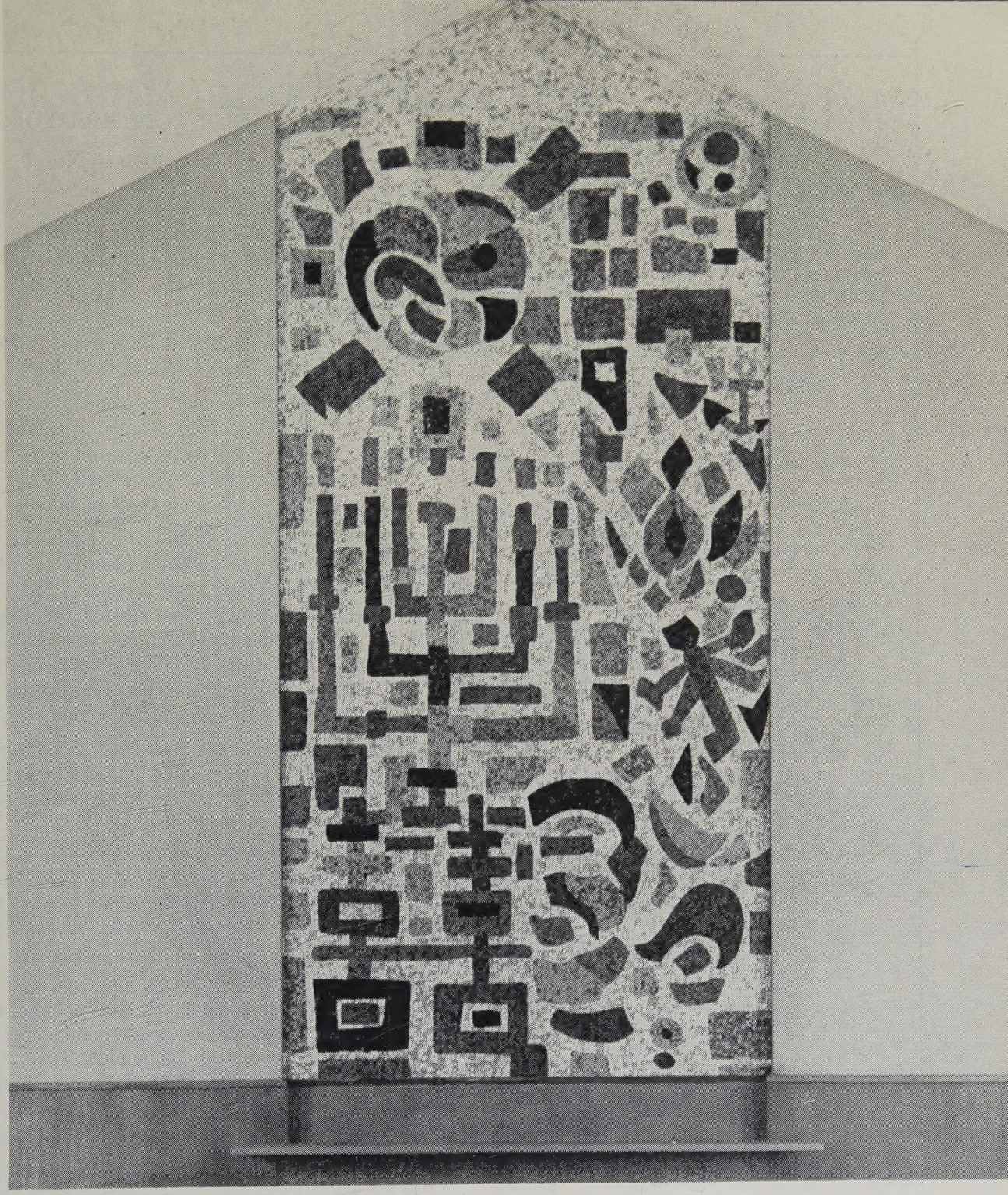
THE UNIVERSALIST Leader



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July, 1960
Boston, Mass.

THE UNIVERSALIST *Leader*

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The Avowal of Faith adopted at Washington in 1935, commended as a testimony in the free quest for truth that accords with the genius of the Universalist Church:

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively to establish the Kingdom of God.

Neither this nor any other statement shall be imposed as a creedal test.

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OUR CONTRIBUTORS

July, 1960 — No. 7

The cover shows the Edson R. Miles Memorial Reredos dedicated June 3 at the Hale Memorial Chapel, Theological School of St. Lawrence University. See the description on page 179.

Universalists and Unitarians Vote for Consolidation is a story of the Special Assembly.

Kenneth Jackson Smith, minister of the Universalist Church in Floral Park, New York, has traveled extensively through Asia and Africa. In **Adventures in Apartheid South Africa** he gives us a stirring account of what is happening in that tragic country.

Carleton M. Fisher, President of the Universalist Church of America and minister of the First Universalist Church in Wausau, Wisconsin, addressed the Advance Banquet at the Special Assembly. We are happy to include the text of that address, **The Future in Liberal Religion.**

Dr. Charles Frankel is a member of the faculty of Columbia University and the New School for Social Research. He is the author of many books including *The Faith of Reason* and *The Case for Modern Man.* **The Problems and Prospects of Liberal Religion** is a transcription of a tape recording of his address to the New York State Convention of Universalists in April.

Richard F. Drinon, counselor to Children and Youth at the First Universalist Church of Lynn, Massachusetts, candidate for the Ph.D. degree in Social Science at Tufts University, reports on **The White House Conference on Children and Youth.**

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Universalists and Unitarians Vote for Consolidation

We, Unitarians and Universalists, children of the Judeo-Christian heritage, inheritors of the wisdom of the universal prophets, eager to experience the insights of the great faiths of the world, open to all sources of inspiration ancient and modern, determined to explore the boundless ocean of truth which lies about on every hand and on before, and welcoming into fellowship all men of whatever background of faith, here together on this night of Consolidation, conscious of the presence of the past, and of our urgent tasks, dedicate ourselves anew to the free and universal fellowship of all mankind that is the church to be.

We declare our allegiance to the new Unitarian Universalist Association, and pledge our lives, our fortunes and our faith to its high purposes and sure upbuilding.

CULMINATING discussions that began over a century ago, The Universalist Church of America and the American Unitarian Association, meeting concurrently in Boston, Massachusetts, Monday, May 23, voted overwhelmingly to consolidate as the Unitarian Universalist Association which becomes effective in May, 1961. During the interim year, the AUA and the UCA will be operating separately.

Delegates to the special assembly of the UCA numbered 430, the largest number to attend an assembly, the previous record attendance being in 1931, when delegates at the meeting in Buffalo numbered 410.

The Universalists voted 365 to 65 for consolidation while the Unitarians voted 725 to 143, meeting the two-thirds majority required by both groups.

Unexpected numbers of delegates arrived at 16 Beacon Street to register on Friday and continued through Saturday and Sunday. The coffee bar provided by the Massachusetts Association of Universalist Women was a delightful center for animated conversation.

In both separate sessions, those in opposition spoke passionately and courageously before the final vote was taken, but a spirit of brotherliness and respect for other points of view prevailed throughout the session.

On Monday, visitors and delegates poured into the Dorothy Quincy suite in John Hancock Hall where four hundred chairs had been provided. On three occasions, the Rev. Fenwick L. Leavitt, Jr., had to request visitors to permit delegates to be seated. The situation was not without its humor. At one point, Dr. Charles Pennoyer suggested that delegates double up and share their chairs.

Advance Dinner

Two hundred thirty-five Universalists and friends sat down together in the Surrey Room of the Hotel Touraine, Saturday night for the Advance Dinner. Dr. Fenwick L. Leavitt, Jr., minister of the First Universalist Church of Lynn, Massachusetts, presided. Honored guests, most of whom were seated at the head table, were Miss Esther A. Richardson, Dr. and Mrs. William Rice, Dr. and Mrs. Carleton M. Fisher, Dr. Philip R. Giles, Dr. and Mrs. Dana M. Greeley, Dr. Heije Faber, Edward Hopkins, Mrs. Fenwick Leavitt, Jr., the Rev. and Mrs. Robert Bowman, the Rev. Walter Royal Jones, S. B. Butler, president of the Association of Universalist Men, Mrs. Emery Hamlin, president of the Association of Universalist Women, Jerome Lewis, president of Liberal Religious Youth.

Dr. William B. Rice expressed his appreciation for the experience of working four years as chairman of the Joint Merger Commission.

The president of the American Unitarian Association, Dr. Dana McLean Greeley, brought the greetings of our sister church and expressed his hope that the decision at these meetings would make for the renewal of the spirit within us and a greater, more dynamic movement than we have known before.

Dr. Philip R. Giles, General Superintendent of the UCA, presented Dr. Heije Faber, the senior secretary, International Association for Religious Freedom, who brought greetings from fellow liberals the world over who were, he stated, much interested in the decision regarding consolidation. He spoke of the importance of the work of our Service Committee in Hungary following the Soviet invasion. He emphasized the urgency of an inter-faith program and the contribution

liberals can make toward understanding between the religions. "Liberal religion needs an international organization in a world where problems are international, a center of reflection and inspiration in which people learn from one another and help each other, creating a world-wide interest and hope."

The high point of the evening was a gesture of honor and gratitude to Esther A. Richardson, retiring as General Secretary of the UCA. Dr. Carleton M. Fisher, chairman of the Board of Trustees and President of the UCA, spoke of her forty-one years of service saying in part:

"In the history of a movement, the lifeline of an institution is something in the nature of a tapestry representing in perspective the interweaving of life experiences many people bring to it. In the development of the UCA, one person played a significant role as Secretary of the Universalist General Convention, General Secretary of the UCA and serving committees as Headquarters Secretary at 16 Beacon Street, Boston. Esther A. Richardson can perceive better than most of us the road we have traveled to now in terms of our institutional growth. She has worked with several General Superintendents, thousands of Board and Committee members, sharing the joys and heartaches of countless ministers and laymen in churches across the nation. As she approaches the day of retirement from active service, we wish to give recognition to and heartfelt appreciation for her patient concern with detail, her gracious spirit and response to a multitude of experienced needs and concern."

He then presented the following citation to Miss Richardson:

The Universalist Church of America
In Appreciation
Esther A. Richardson

In recognition of devoted and untiring service to the cause of liberal religion and the Universalist Church, this token of esteem and gratitude is presented to you upon your retirement from office as General Secretary of The Universalist Church of America.

In behalf of the thousands whom you have served with grace and skill, and in expression of their deep affection and regard, the undersigned have affixed their signatures and the seal of The Universalist Church of America this twenty-first day of May, Nineteen Hundred and Sixty, A.D.

Carleton M. Fisher, President
Philip Randall Giles, General Superintendent

Edward Hopkins, chairman of Judges, speaking for the Clarence R. Skinner Award Committee for the most significant sermon expressing the social concern of Universalism, expressed appreciation to Mrs. Clarence R. Skinner who gave permission to the committee to so memorialize the name of Dean Clarence R. Skinner and to the Rev. Robert Wolley, director of Church Extension, who conceived the idea for the award. The Rev. Walter Royal Jones, Jr., chairman, Department of Public Relations, Massachusetts Convention, then presented the 1960 award to the Rev. Robert M. Bowman, president of the Universalist Ministers' Association, and minister of the Federated Church of Avon, Illinois.

Dr. Carleton M. Fisher was the speaker of the evening. The text of his address appears on these pages.

Recognition Service

New overseas workers commissioned by the Universalist Service Committee. Left to right: Lucille Smith, Syracuse; Mrs. Marjory Banks, Syracuse; Dr. Palayam M. Balasundaram, Madras, India; Elaine Swide, R.N., Boston; Heidi Keller, Fitchburg.

A Recognition Service for new overseas workers, sponsored by the Universalist Service Committee, was held Sunday, May 22, in the Charles St. Meeting House. More than 275 Universalists heard Dr. Jacoub Joury, Consul General of the Hashemite Kingdom of Jordan and Dr. Gunter Motz, Consul for the Federal Republic of Germany, speak appreciatively of work done and to be done in their countries by the Universalists across the nation through their Service Committee.

The Rev. Dana E. Klotzle, director of the Committee, presented the workers to the Rev. Carleton M. Fisher, President of The Universalist Church of

America, for official recognition. The workers and the countries in which they will serve are Lucille Smith, Syracuse, New York (Jordan, India and Japan); Mrs. Marjory Banks, Syracuse, New York (Jordan, India and Japan); Heidi Keller, Fitchburg, Mass. (Bremen Neighborhood House, Germany); Elaine Swide, R.N., Roslindale, Mass. (Musberg, Germany, Home for Unwed Refugee Mothers), and Mrs. Donald Lombard (now in Germany), 1960-61 Coordinator of Universalist Projects.

Dr. Palayam M. Balasundaram of Madras, India, with whom the Universalist Service Committee will work this coming year, read from the Bhagavad-Gita scriptures and Janet Stover, R.N., recently returned from her work with refugees in Germany, led the Responsive Reading.

The Rev. Philip R. Giles, D.D., conducted the service and led those present in dedicating themselves in support of the new overseas personnel. The Junior Choir from the South Weymouth church provided music for the occasion under the direction of Mrs. Philip R. Giles and Mrs. Robert Wolley who played for the choir and for congregational singing. Coffee, sandwiches, and cakes were provided by a large group of volunteers headed by Mrs. Jane Riley, Miss Alice E. Dorr, and Mrs. Dana E. Klotzle.

The Special Assembly

The special business session of the assembly was called to order by Dr. Carleton M. Fisher, president and presiding officer, at ten o'clock, Monday morning, May 23. Rules of procedure and special rules of procedure on the consolidation vote were presented and adopted. The Report of the Joint Merger Commission was read by Alan Sawyer. He reported that no major change could be made at this Assembly in the plan of consolidation voted on by churches and fellowships. Any such amendments would have to be offered at subsequent meetings. Wilson Piper declared this statement on amendment to be matter of law as well as fairness. Any changes, he pointed out, which affected the substance of the plan would require another plebiscite.

Carl J. Westman, Raymond Hopkins, Mrs. Guy Briggs and Wilson Piper were elected as the Joint Conference Committee to work out administrative details.

The Rev. Albert Q. Perry requested a ruling from the chair on the validity of the recent plebiscite, the disqualification of some churches and the statistics on church membership. The chair ruled that democratic procedure had been followed. The Rev. Raymond Hopkins stated that the statistics had been provided by the local churches themselves. The Rev. Richard Knost requested a report on the total number of members voting favorably or unfavorably and was answered by Wilson Piper, who pointed out that the plebiscite ballot indicated no such information.

The Rev. Albert Q. Perry announced he planned to raise sixty-four questions on the legality of the plebiscite report. Dr. Carl Olson raised a point of order and asked that the questions be mimeographed so that they might be properly considered. The Rev. Raymond Hopkins endeavored to clear up the matter by stating that there were duplications in the lists of members of united churches.

Proposed motions relating to consolidation as prepared by counsel and legislative acts asked by the states of Massachusetts and New York were presented by the Rev. Ida M. Folsom, and Mrs. Kenneth Hubbard. Dr. Charles Pennoyer requested a vote insisting that all delegates, whatever their point of view, are still members of the same liberal family and that there will be no recriminations between the two groups at any time whatever. The motion was carried unanimously.

Dr. Robert Cummins rose to present the much-anticipated motion on consolidation and Universalists gave their former General Superintendent a spontaneous ovation.

A number of delegates spoke on both sides of the motion.

The Rev. Albert Q. Perry expressed his concern for the Universalist faith if consolidation were voted. Dr. Cornelius Greenway stated, "My heart is heavy, and it hurts me very much that I have to sleep with my ordination vows if we join in the merger." Dr. Ellsworth Reamon expressed his conviction that the vote would be one for absorption. The Rev. John I. Daniel said that he was a conservative, but saw an opportunity for new Christian witness in the wider fellowship. The Rev. Douglas Robbins spoke of his fear that consolidation would be a weakening of the whole liberal movement. The Rev. Charles Pennoyer stated his ancestors were Universalists before Hosea Ballou was born and he was for the merger. "There is more difference between two Unitarian churches or two Universalist churches than between the denominations." The Rev. Richard Knost expressed concern that the affirmations of Unitarianism and of Universalism would be lost in the new association. The Rev. Paul Carnes stated that he wanted to participate in the making of history, not in just handing on an inheritance. C. W. Fulton spoke in opposition. Mr. Theodore

Martin asked the assembly to consider the minorities in the churches. Dr. William Wallace Rose stated that while he had been opposed to the consolidation at the beginning, he was now for it.

A written ballot was distributed and after the vote had been cast, the Assembly recessed until 1:30 P.M.

The Assembly was called to order at 1:50 P.M. The President announced the result of the UCA vote and AUA vote. There was a brief period of celebration participated in by both denominations including the singing of the hymn, *Light of Ages and of Nations,* and prayers by Dr. Greeley and Dr. Giles. Something went wrong with the communication system between the two assemblies and the Universalists often found their singing outpaced by the Unitarians.

The implementing motions necessary for carrying out the consolidation were then passed.

At this point, Dr. Dana McLean Greeley, appeared and told the Universalist group, "I am thrilled to bring the greetings from your friends in the other room. This is truly a glorious day. I trust that history, looking back, will know that this is the beginning of a new and great religious movement in these times." He spoke of Dr. Giles telling the Unitarians of the electronic failure in the communication system but that our communications were effective nevertheless. He referred to the decision as one that will result in making all religions more liberal and all liberalism more religious.

The chairman of the Central Fellowship Committee, Dr. Fenwick L. Leavitt, Jr., then read the names of the ministers who had died since July 1, 1959 as follows: R. Ernest Akin, George Clyde Boorn, R. Homer Gleason, Carl Augustus Hempel, Mrs. Eliza F. T. Hosking, Mrs. Martha Garner Jones, Dr. Emerson Hugh Lalone, William A. Slater, Arthur M. Soule.

Dr. Clinton Lee Scott moved that our highest commendation and gratitude be expressed to the Joint Merger Commission for their extraordinary performance and that they be discharged. This was adopted by a standing vote of thanks.

The meeting came to a close at 2:30 marking the evening of an era in the history of Universalism and Unitarianism and the birth struggle of a new denomination bringing to life the visions, the concerns, and the faith of both churches.

The Service of Celebration

Two thousand people gathered on Monday evening in Symphony Hall for one of the most moving celebrations a liberal fellowship has experienced. Jubilant Universalists and Unitarians poured forth their gratitude in the great hymn

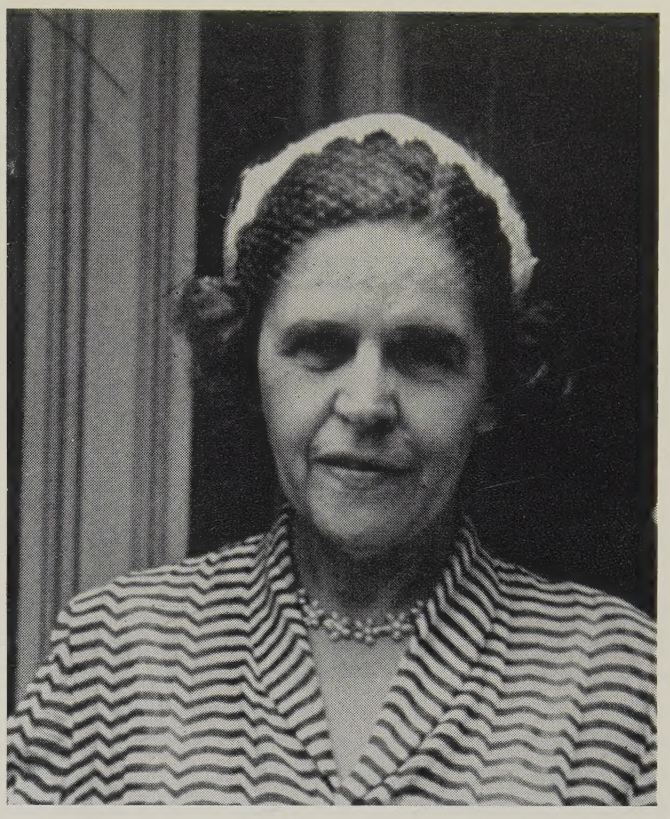
"As tranquil streams that meet and merge
And flow as one to seek the sea,
Our kindred fellowships unite
To build a church that shall be free,"

as the long procession of robed ministers marched down the aisles at the opening of the Service.

Dr. Philip R. Giles, General Superintendent of the UCA, offered a prayer of thanksgiving from the pulpit in which Hosea Ballou was ordained in Oxford, Massachusetts, and Dr. Dana McLean Greeley, President of the American Unitarian Association, read from the Old Testament, the New Testament, Hindu and Buddhist Scriptures, from the pulpit used by William Ellery Channing in the old Federal Street Church. Behind them as a backdrop for the ceremony was a symbolic twenty by forty painting done for the occasion by William Jarnigan. A choir of one hundred fifty people including members of fifteen Unitarian and Universalist choirs in the Boston area provided the music under the direction of John B. Woodworth. Jacqueline Langdon and Ernest Eames read from the great voices of our liberal religious heritage.

The sermon, *Unitarians and Universalists — Today and Tomorrow,* was given by the Rev. Donald Szantho Harrington of the Community Church of New York. The Rev. Mr. Harrington traced the history of the liberal movement, saying in part, "We stand tonight at a milestone. What we have seen emerging in this twentieth century is nothing less than a new world faith. It is taking its place beside the big three religious groups on this continent, Catholics, Protestants and Jews, with none of whom it is, at present, theologically compatible and into whose creedal categories it cannot fit. Since Hosea Ballou made Universalism unitarian and Ralph Waldo Emerson made Unitarianism universalist, there has been no real need for separate existence. We need each other."

"Unitarian," he said, "now stands not only for the oneness of God, but for the unitary view of life, the merging of sacred and secular into a single substance, every particle of which is sacred. Universalism has grown beyond the idea of universal salvation to embrace the concept of the universality of truth. Truth is not sectarian, different for a Christian, a Buddhist, or a Jew; truth is universal. It is progressively discovered and formulated by men of all faiths and when substantiated, it is the same for all men everywhere . . . Universalism has come to stand for the seeking out and stressing of the great universals which can lead sorely divided men into the great unities. It stands



ESTHER A. RICHARDSON retires as General Secretary of The Universalist Church of America after forty-one years of service. She has won the abiding affection and respect of Universalists across the nation.

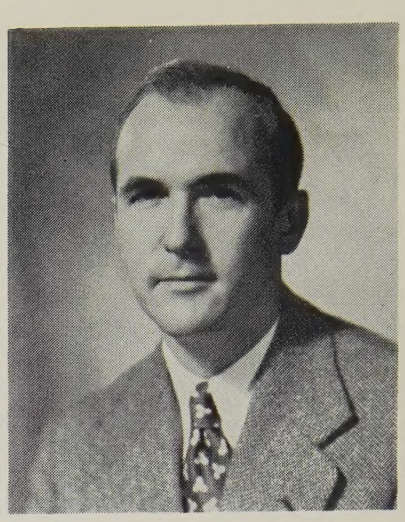
for the universal validity of the method of free inquiry and the right of all men to share in the determination of their destinies. It desires the One Universal Spirit of compassion and all-redeeming love which has the power to inspire, judge and encourage and ultimately gather man's separate and warring tribes into one world fellowship of the free. We are the children of the Judeo-Christian heritage. We affirm with gratitude and joy the universal truths taught by all other faiths and philosophies and by modern sciences as well. We do not reject Christian truth. We embrace it. We bow to none in our admiration for Jesus' life and thought. We are not less Christian, but more. Millions upon millions of people have been drifting away from the world's old historic faiths, disillusioned and dispirited at being compelled to subscribe to myths for religious truths and failing to find a vital world view with a social imperative," he said. "They are lost and looking for a faith by which to work and live in dignity and freedom for the welfare of all men. We are that faith!

"Freedom is nothing unless it is meaningfully employed and disciplined. We must use our freedom to help each person who comes within the influence of our churches and fellowships to grow his own religion, to evolve his own world view, to grow into and experience for himself a transforming cosmic consciousness. We must learn how to help each other in the striving for spiritual unfoldment and to release the powerful forces welling upward within us toward wholeness and well-being which, when blocked and frustrated, precipitate black evil and disaster. Calvin and Freud were wrong. The unconscious may hide savage repressions, but our main bent is for at-one-ment both within and without. It is this deeply derived power for good within each man with which we must learn to work. We must not become so sophisticated or so crushed and contaminated by worldly conformity as to be deterred from helping this power within to express itself in a high level among us of personal integrity and exalted idealism.

"We must apply the full heat of the fire of the faith in our souls and the transforming strength of the love of our hearts to overcoming the grave social ills that surround us in our world. Man grows strong within in order that he, with other brave men and good, may help redeem mankind."

Elected and executive heads of the UCA and AUA and independent organizations of both churches participated in a candle-kindling ceremony concluding with the lighting of two four-foot candles entwined around each other symbolizing the consolidation. The congregation stood and read together the pledge of allegiance to the Unitarian Universalist Association.

Adventures in Apartheid South Africa



Kenneth Jackson Smith

THE riotings, beatings, and massacres going on in South Africa in recent months are no surprise to anyone acquainted with conditions in that country. During my three-month visit, a year and a half ago, it was obvious that the scene was set for tragedy. Everywhere I went, I made it a point to talk to all segments of the population: whites, blacks, coloreds (mulattoes), and Indians. Foreboding, fear, and anxiety filled the atmosphere. In every discussion I had with whites, I found an air of resignation and sooner or later the comment: "South Africa's a fine country — as long as it lasts. But we're going to pay with the blood of our children for the luxury we enjoy today."

As everyone knows, it has been the blacks whose blood has been flowing so far, not the whites. The Sharpeville massacre, in which hundreds of blacks, men, women, and children, were mowed down with machine guns, is still being investigated, but all the signs indicate an official government cover-up. Independent lawyers taking depositions from the victims have found themselves in jail. For a while, reporters, clergymen and relatives were allowed to visit the wounded in the hospital. They reported that large numbers of the people had been shot in the back. If the police were only defending themselves, as they allege, why did they continue firing and firing against masses of people running away from them?

Was the massacre deliberately planned in advance and cold-bloodedly executed? Such was the prediction made to me a year and a half ago by the President of the African National Congress, Chief Albert J. Luthuli. When I visited the great port and resort of Durban, I had two prime objectives in view: to meet the daughter-in-law and grandchildren of Mahatma Gandhi, living in nearby Phoenix, and to interview the outstanding African personality in the country, Chief Luthuli. I had letters of introduction to the Gandhis and had no trouble being very graciously received, but to meet Chief Luthuli took a bit of doing. Not that there was any reluctance on his part. African leaders are all delighted to meet whites who are in the position to tell their story to the outside world. No, rather it was a matter of discretion and self-protection. For any white making a direct approach to the Chief would immediately invite the curiosity and attention of the police. He might very likely find himself put under surveillance, his camera and slides confiscated and examined, and perhaps his visa (if he were a visitor) picked up, forcing him to leave the country immediately. Such was the warning and common sense advice given to me by Joe Matthews, a brilliant young African lawyer who was one of my contacts for the Durban area. By this time I had married a South African girl and was intent on selecting my own time of departure; hence I was only too happy to accept Joe Matthews' advice and proffered help. And, incidentally, I am committing no indiscretion in putting his name into print. According to a recent news story, Joe Matthews is one of the two underground leaders of the African National Congress, now that it has been declared illegal.

Here was the plan for my clandestine interview, as set up by Matthews. I was to go on my own to the second floor of the small International Club Cafe, located in the dingy back streets of Durban. I would find a small meeting going on, addressed by Canon Zulu of the Anglican Church. I was to sit around as an innocent bystander, and then when the Chief had arrived in the building, I would be notified and enabled to meet him privately. Now there was a wonderful air of intrigue about all this and I must confess I thoroughly enjoyed this experience of mine playing the

role of an E. Phillips Oppenheim character. All went smoothly, as planned, and I had my cup of tea with the great Zulu leader. Perhaps I should point out that the Chief was not wearing skins or carrying a spear. On the contrary, he was dressed soberly in black western clothes and in this country would surely have been taken for a minister. Nor would this guess have been too far wrong. Actually, Lithuli was educated by missionaries and a few years ago toured America and lectured under the auspices of the Congregational Missionary Council. He is of strong, gentle features, speaks cultivated English, and is completely devoted to Gandhi's philosophy of non-violence. To me, he expressed his horror of the bloodshed that the white apartheid policy must inevitably bring about and expressed it as his candid opinion that the whites were deliberately trying to provoke violence so they would have an excuse to put down the blacks with such violence and bloodshed that they would remain intimidated for a generation.

To what harsh, ironbound law of necessary tragedy have the whites committed themselves? The way the whites compel the blacks to live supplies the brutal answer. Cheap labor spells poverty and slum living. The visitor to Johannesburg, the commercial capital of the country, will surely be impressed by the myriad skyscrapers, the broad boulevards, the appearance of prosperity, the high living standards, comparable with those obtaining in our United States. But always the visitor should remember that this is the white Johannesburg that he is seeing. For the blacks are compelled by law to live in the remote outskirts.

I knew I should not discover the real Joburg, as all the inhabitants call that city, by looking at the downtown business district. My first objective was to see that black section of Johannesburg called Sophiatown, famous or infamous the world over as the locale of Alan Paton's poignant novel *Cry, the Beloved Country* and also the subject of Trevor Huddleston's recent study *Naught for Your Comfort.* But in apartheid South Africa, visiting Sophiatown posed a problem. Visiting a location is just not done by whites and is not only frowned upon by the authorities but declared strictly illegal. Also, Sophiatown is notorious for being perhaps the most violent and criminal area in the world. Even the police are afraid to walk about there except in protective groups.

Despite the forbidding difficulties, I decided I must see Sophiatown for myself. If one is too cautious, always scared about taking chances, he misses a lot; such is the lesson of my own world travels. Again I relied on my contacts. One of them was an Indian who ran a fruit and vegetable market. When this man learned what I wanted to do, see Sophiatown for myself in order to take slides that I could use in lectures back in the States, he was only too eager to be helpful. After meditating a bit, he suggested that we drive into Sophiatown in his closed fruit truck, the doors locked from the inside, and with me slumped down in the front seat, invisible from the outside. In this way, I should not draw attention to myself, and when there were no police in sight and it seemed safe, he would let me know so I could get out of the car and take all the pictures I pleased. And that is the way we did it, traveling up and down the alley-like roads of Sophiatown; and I was consequently able to get some very rare slides of perhaps the most hideous and atrocious slum area in the world. In Sophiatown there are no telephones or electricity, of course, nor are there plumbing, sanitation, or even running water. As far as the eye could see there was visible shacks made of old boxes, steel scrap, and corrugated iron; the depressing sight of children playing on garbage dumps; poverty, filth, and desolation. Is it any wonder that in this area the disease rate is so appalling that half of all babies are dead before they can arrive at the ripe old age of two?

Yes, like dirt shoved under the carpet, the whites want the blacks to keep out of sight, except when it is to the advantage of the whites. To insure the separation and to minimize all unnecessary contacts, the government has instituted a very elaborate pass system, which screws down the lid of apartheid very tightly. In order for a black to be eligible for employment he must have a pass. To be permitted to rent a shack in a location he must have a pass. Even to come into the white part of the city requires a pass. His passbook must also show monthly endorsements by his employer. To change jobs or to quit requires special written permission. Receipts for taxes must be carried at all times. Such are the requirements of the pass laws, the heart of apartheid, the symbol of servitude, against which the recent protests and demonstrations have been directed. Whole police brigades do nothing but check on passes and enforce the law. But the paper work is so onerous and the human memory so fallible that it is a rare African who has not at one time or another been arrested for a pass violation. The number of arrests is fantastic, something like a million a year, and of this number, about 200,000 are regularly sentenced to jail terms.

Jails cost money to run, however, and the temptation was great to work out a system that would make money, not spend it. What happens is that prisoners are given on contract to farmers, back in the hills, thirsty for dirt-cheap labor. A group of these farmers will then get together, build their own jails, and have complete authority over their prisoners. There is no government inspection or supervision, and it is common for these farmers to beat their prisoners unmercifully and half starve them. It is not at all rare for prisoners to be beaten to death and occasional cases will even get into the English language press, usually critical of the excesses of apartheid.

It is the deliberate brutality which is the most revolting feature of life in South Africa. It is routine police practice, for example, to torture suspects by means of the water ordeal and constant electrical shocks. Occasionally, men are killed by these methods and I have personally seen several newspaper stories of incidents of this kind. But then the blacks are not regarded to be human beings in the full sense and hence there is no obligation felt to treat them as such. South Africa is the only country in the world, to my knowledge, which regularly sentences prisoners not only to a term of servitude but also to regular, periodic beatings, sometimes weekly. This is no secret, mind you, it is common knowledge. I, myself, talked to two men who had seen the way it is done. According to their description, the prisoners are stripped, tied to a board, and then flogged with steel whips or canes. With the steel whip, the flesh is laid open with every stroke, but the cane is feared even more. The punishment, indeed, is such that the prisoners are unable to move without pain for days after their beatings.

What is the influence of the churches in this master and slave form of society? One would wish to report the churches, in the spirit of Jesus, doing their best to ameliorate the conditions of living for the blacks, and witnessing to the need for the equality of all human beings under the eye of God. Unfortunately, the true situation is just the reverse. For just as the established church of the Czars in Russia functioned as an instrument of state policy, so too does the largest church in South Africa serve as the ideological spearhead of apartheid. For all practical purposes, the Dutch Reformed Church is the state church: all government officials and political leaders of the ruling Nationalist Party seem also to be leaders in that church, and practically all the Afrikaners, the descendants of the Dutch Boers who now run the government, make up its membership. Indeed, many cabinet ministers have been clergymen of this church.

You ask, how can a church justify racial prejudice; how is it that such a perversion of religion can occur? The answer, of course, is that it is not difficult at all. Certainly, many of the churches in our own American South have found it not at all embarrassing to defend slavery and racial discrimination. The Bible, and we might as well face it, is rather a crude and primitive document in places. When the Hebrews defeated their enemies in battle, they made slaves of them as a matter of course. Noah's famous curse of Ham in Genesis 9:18-27 is held by the Southerners and the Dutch Reformed Church of South Africa to state God's approval for the enslavement of the descendants of Ham, that is, the colored peoples of the world.

It is not too much to say that the main force behind apartheid in South Africa is the powerful Dutch Reformed Church. Theologically it supports the government as the secular instrument for the carrying out of God's will in that country. But in this connection it is only fair to say that the Dutch Reformed Church has made itself odious by being the only church openly to support apartheid. The minority churches, such as the Anglican, Congregational and Methodist, have often been in heroic opposition.

When I visited Cape Town, I preached in the only Unitarian Church on the African continent. The minister there is the Englishman, Magnus Ratter, rather well known as the author of the first full-length biography of Albert Schweitzer. As his guest, I was shown around the Cape area. One episode I shall never forget. Magnus Ratter pointed out to me a new bank building in Cape Town just completed by the Afrikaners. "There," he said, "is a perfect example of how theology can affect architecture. The Dutch Reformed Church, as you know, is strictly Calvinist. Just note how long and straight and utterly rigid the lines of that new building are. There is not a single line or curve to break the harsh rigidity and austerity anywhere. And that is exactly what the Dutch Reformed Church represents in South Africa: the spare, the rigid, the unyielding at every point."

And, indeed, the controlling South African whites, the Afrikaners, are harsh and unyielding. But then what happens when the irresistible force, the tidal wave of African nationalism, hits the immovable object of apartheid? Disaster, of course. Temporarily the blacks have been clubbed into submission. But the end of the story has yet to be written. The stubborn blind policy of the whites, contrary to every other political force in the world today, can mean only continued misery for the blacks and eventual catastrophe for the whites.

The Future in Liberal Religion

Carleton M. Fisher

This one thing we cannot turn over to anybody — this basic matter of moral and spiritual evaluation and judgment. The personal commitments a person makes become the reality which we may describe as his "spiritual being."

THE noted scientist-inventor, Dr. Charles Kettering once said, "My only concern is with the future, because that is where I expect to spend my time."

The future in liberal religion is where we will be spending our time in churches and fellowships across the nation. I shall not attempt any prophetic statement about what the future in liberal religion may be, but suggest a few of the things that appear to me to indicate the direction in which we can profitably move in the years immediately before us.

We shall need, in the first instance, to speak to the world with *clarity* as to what we mean by liberal religion. We Universalists, over the years of our history as a denomination, have attempted from time to time to redefine our faith, have sought to compress into a single statement or avowal of faith those things in which we believe, which we hold to be true about life. We have not sought to impose upon people any particular creedal test for membership in our churches, but we have recognized the basic need for some acceptable framework of thought which would represent before the world the kind of image we want our movement to reflect.

When we speak to the world as a liberal religious movement, we want to speak with power; we want people to be able to discover in what we say that we are a particular kind of religious fellowship, that we hold to a particular approach to the religious life and affirm values which we consider basic to the development of religiously mature persons.

The semanticist can and on occasion does a devastating job on our 1935 Avowal of Faith, indicating to us how incomprehensible even religious liberals can be when they try to convey in words the full intent and meaning of our faith. We have used the words "God" and "love" and "worth" and "evil" and the terms "sacrificial spirit" and "Kingdom of God" and have assumed that we have communicated through them the things we want to say to the world.

In recent years, many of our people have become sensitive to the fact that these words do not get through to people the sense of what we are meaning to say, and in many of our churches we have observed the earnest effort to employ any number of statements and simple affirmations which state, in other terms than these, the faith which they hold.

And while it is probably true that the very nature of our faith is such that we shall never be able to compress it into a neat formula or grouping of words and phrases, the effort to say to the world what we mean is one that we shall have to make central to our task in the days that lie ahead. If our faith is reflected in certain attitudes toward life, if it is bound up in certain values we hold dear, if it is projected into certain purposes for which we believe life is intended, then we shall have to work without ceasing to communicate that faith in ways people can understand.

I would hope that, in some orderly way, we might attempt in the near future to engage the members in all our churches and fellowships across the nation in an earnest and studied effort to rethink our way through to a more adequate and satisfying statement of faith which would speak to this age.

It is recognized that theology is a highly individualized matter and that it smacks of presumption to imagine we could formalize *any* statement of faith that would represent the fullness and richness of thought and feeling of thousands of persons. But that we need to arrive at some thoughtful consensus as to what we are and what we stand for as a liberal religious association, is clear to see.

A second consideration which looms large in my own thinking about our future is that we need to bring to our movement a kind of cohesion, a felt sense of unity that will give to every local church and fellowship and to every member a real and responsible kind of identification with the total church.

We have tended in the past to speak sadly, if not despairingly, about the tendency toward anarchy in our movement, and we have enjoyed rationalizing it in terms of our emphasis upon individualism. In our fragmented kind of disorder, we have pointed the finger of scorn at the twentieth century "organization man" and said to ourselves, "Thank God, we are not

robots and mere cogs in a wheel; we are free! We are independent; we can do as we please!"

I share the judgment of many when I say that if there has to be a choice between anarchy and regimentation, between disorder and enforced conformity — give me anarchy and disorder any time!

Happily for us and for the future development of our race, we are not on the horns of this dilemma; and if we are as intelligent and forward looking and as sophisticated as we pretend to be, we will be able to develop a kind of inter-relatedness in our work which shall bring effectiveness to our endeavors and bring dignity to our sense of individuality. It will require of us a more mature appreciation of what freedom involves in terms of responsibility. It will mean that we will have to see beyond our own noses and beyond our local parishes and beyond our regions, yes, and beyond the continental dimensions of our movement; for in the years that lie ahead, we shall be creating world-wide dimensions to the fellowship of religious liberals. The beginnings we have made in the first decades of this century to form meaningful contacts with liberals in other lands will inevitably telescope into a concerted and exciting effort in the sixties and seventies to bring the religious liberals of one world into a vital, working relationship.

This organic growth of our movement, branching out in hundreds of directions, will depend very much upon the sense of cohesion and commonality of purpose that inheres in each one of us as parts of the whole.

Assuming then that we work in the direction of being better able to say to the world what we are and what we intend, and assuming that we develop a strong sense of unity as members of an expanding fellowship, the whole crux of the matter still remains: for no matter how well we are able to articulate our beliefs and our goals, no matter how strong and effective our organizational relatedness within the movement, unless we bring to our world the kind of life our faith requires, we shall have failed!

One of the rewarding things about being a Universalist is to be able to look back and see what greatness of mind and spirit was evidenced in the lives of Universalists who pioneered in many diverse fields. We celebrate the Clara Bartons, the Hosea Ballous, the Benjamin Rushes, the Quillen Shinns, the Clarence Skinners of yesteryear and what a wonderful heritage it is to be the heirs of such greatness as they brought to the world.

But there is an old Japanese proverb, "We are what we do," which is a way of saying that our religion comes out and finds expression in the kind of life we live. The future we expect to live in will never be the kind of future we want unless those now living bring to life some comparable greatness of being.

We have characterized our churches as "fellowships of learners," as "schools of religion"; we have tried to see our church life in terms of a nurturing process wherein persons are brought to such levels of understanding and concern as would enable them to live with ever increasing effectiveness and meaning. Out of our church life we have hoped might issue a vitally creative influence in society, one that would pioneer into the areas of unmet needs, into the areas of the yet-to-be-known.

Looking back over our recent history, I would have to agree with Angus MacLean that "while there may be some things we can applaud," on the whole, we have not measured up to our liberal pretensions . . . we have tended to be "irresponsible stewards of some of the richest potential in the world, in terms of ideas and purposes."

One of the areas, certainly, where we have displayed this irresponsibility has been described as "social action" or "social concern." We say to ourselves that we believe in the supreme worth of persons, and we squirm as we say that "religion has relevance to life and should impinge upon the issues of life in very direct and real ways." How often do we hear it said in liberal religious circles that "we ought to take a stand" on this issue or that; "we ought to speak up as a church and be heard in the arenas of controversy and decision making."

A few years ago we established what we called a "commission on social concerns," its purpose that of bringing to the attention of our people across the nation those problem areas where our concern ought to be felt. The Commission urged that in all our local churches there be established a committee on social concerns that could alert congregations to issues that should command their attention as religious liberals.

My only comment on this development would be to say that it indicates a recognition on our part that there is and ought to be some relationship between what we believe as religious liberals, and what we ought to be doing as religious liberals in the world about us.

I believe the future in liberal religion will hinge to a considerable degree on what we undertake to do in this regard, how we proceed to relate ourselves to life in moral and ethical terms. It is ever true, is it not, that "by their fruits shall ye know them," and

whatever uniqueness we may claim for ourselves as a religious movement in terms of particular ideas and ways of doing, in the end, the only claim to uniqueness that will count for anything will be the unique character of our *being* (both individually and collectively), as we live and labor in society!

It may have come as something of a surprise to some, and as a cooling breeze on the desert air to others that the most significant religious development in America today is stemming not from religious liberals at all, but from southern Negro students belonging to so-called orthodox Protestant denominations. I refer to the current "sit-in" demonstrations being conducted by Negro students in fourteen of our southern states.

These student demonstrators are disciplining themselves in what it really means "to turn the other cheek"; they are learning to employ what Gandhi described as "soul-force," the power of love to disarm one's antagonists! As one of their leaders put it, "Every human being has a heart; every human being has a conscience; we can win freedom only by reaching men's hearts and men's consciences."

The vicious circle of violence and counter-violence has to be broken somewhere, sometime, if we are to resolve our differences in any creative way. These Negro students in the south, supported in their demonstrations by growing numbers of white students both in the north and south, are bringing moral and spiritual dimension to the struggle for freedom!

As I see the future in liberal religion, its answer for good in the world will depend upon the capacity which we display for making real in our life experience those values and principles that we profess from our pulpits and discuss in our forums.

One of the things we shall have to overcome is the insidious notion that because a person in this day and age can't know everything, he properly cannot say anything.

In recent years, when many Universalists and Unitarians were expressing the conviction that nuclear weapons-testing ought to be stopped and an end put to the nuclear arms race, the criticism was commonly made that they were speaking without full knowledge, that they were speaking irresponsibly, and without awareness of all the subtle technicalities involved.

The Church, the religious community, speaks always to the moral and spiritual aspects of a problem! I don't pretend to know the tiniest fraction of what a nuclear physicist knows about radioactive fallout; I don't pretend to know the tiniest fraction of what a biologist knows about the effects of radiation upon living organisms, but for purposes of making a moral judgment, I know all I need to know! Hiroshima and Nagasaki revealed what a relatively small fission weapon can do to a great city and to hundreds of thousands of human beings; and what is already publicly known about the poisonous results of weapons-testing. This is enough to know in order to arrive at a moral judgment!

In what has become a highly specialized kind of society where we tend to leave everything up to the experts, this is the one thing we cannot turn over to anybody — this basic matter of moral and spiritual evaluation and judgment! In the end, you and I and every single human being has to decide somewhere and somehow just where he stands with reference to the determinate questions confronting mankind. The stand he takes, the moral judgments he arrives at, the personal commitments he makes in terms of principle become the reality which we may describe as his "spiritual being."

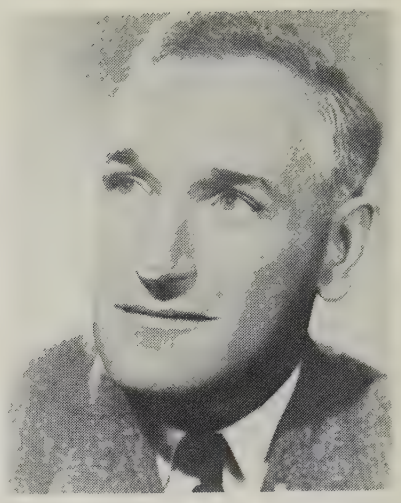
We, in the liberal churches, are attempting to cultivate and nurture that religious development in people which will enable them to live creatively in the world. We covet for all persons that sense of belongingness in the universe, that sense of wonder, that reverence for life which evokes the unuttered prayer and the psalm of praise.

But our future will be filled with disenchantments if we fail to confront the necessity for building into the life of our churches ways and means of implementing in life situations those values which we hold and profess.

We can say as we do, that nuclear warfare is unthinkable because it is stupid and suicidal; what we need to bring ourselves to say is that nuclear war is unthinkable because it is morally wrong; it spits in the face of the creativity which we call God. We can say as we do, that racial segregation is unconstitutional and undemocratic and that it "puts us in a bad light" vis-a-vis the rest of the world; what we need to bring ourselves to say is that racial segregation is morally wrong; it makes a mockery of our religious pretensions. And having said it, we need to devote our best thought and finest feeling to the development of creative alternatives to divisiveness and violence in human relations.

When we as religious liberals, in our churches across the nation, have confronted, as we must, the moral demands that this age places upon us, and have set ourselves to the task of living in concert with the values we profess, liberal religion will enter into a future that will justify its glorious heritage.

The Problems and Prospects of Liberal Religion



Charles Frankel

IT is very easy for people who are involved in a movement like Universalism to look at a question like "the problems and prospects of liberal religion" and ask themselves, "What are the prospects of my faith? What are the problems it must solve, to prosper, to win more adherents, to make its way in the world?"

This is a perfectly proper approach, but it is both an inevitable and a narrow approach. Any religion, if it exists for a good reason, exists to serve something beyond itself. It exists to serve purposes and ideals which alone justify it. It is not its own reason for being.

And so I should like to ask about problems and prospects in the world, about issues that are taking shape on this planet, and after looking at some of the great issues, ask where a liberal faith fits in and what it can do.

What are the prospects of liberal religion, not so much for its own sake, but for service? What can it do to help the human race in its present condition?

Now, if we do look at the present condition of mankind, there are certain very obvious features which take no great scholarship or great wisdom to discern. During the last fifteen years, we have been hearing so much about the somber prospects for mankind that I hardly need repeat them. I shall merely mention them and get on with something else.

It is plain that man now has instruments at his disposal with which he can destroy himself and his species and put the human adventure to an end. Even twenty-five years ago, even twenty years ago, such a prospect was unimaginable. But mankind must now live with the possibility that by a fluke, by inadvertence, by stupidity, by an incredible malice, it can destroy itself.

Secondly, we are living in the midst of an extraordinarily rapid rise in the number of inhabitants on this earth. For almost all of human history, men have had to fight terribly hard just to keep the numbers of the race constant. But with the progress of medicine and technology, the population of the world is growing astronomically. Within sixty years, a great many of those who know say the earth simply will have too many inhabitants to support unless war, pestilence, famine, and the classic ills come in. So man has to shift his ideas; he has to escape old dogmas; he has to learn an entirely new set of values about the worth of human life.

In the third place, the tempo and scope of change in our world is much faster than anything human beings have known before. Again, within the last fifteen to twenty years, man has released as much energy of nature as he released in the whole one hundred and fifty years before that — in fact, he probably has released more; and in the last fifteen years, he has released as much of nature's energies as was released in the whole course of human history from the agricultural revolution until the nineteenth century. The changes in man's relation to his environment, the changes in technology, in tools, have always been a primary determinant, a primary factor, in changing the relations of men to government, to one another, and to the universe as a whole. Man's moral outlook has changed, man's notion of proper relations between the sexes has changed, men's religions have changed, almost inevitably when men's tools have changed. The change in human tools today probably signifies about as extraordinary a change in the human scene as man has ever known before, and it is all happening with intense, indeed, almost blinding, rapidity.

All of us will have to learn not only how to live in a complex world and in a world where few of the ideas we learned in our youth are applicable, we also have to learn how to be flexible, how to change our ideas, how to be critical and alert day by day.

There is still a fourth problem that I want to mention. We have seen, and are seeing still in the world, the rise of immense totalitarian powers which deprive human individuals of crucial and sacred freedoms. Russia and China dramatize the rise of this sort of machinelike control and manipulation of the human mind and heart. But there are such dangers even in countries like the United States. Our work of necessity is organized differently, our cities are organized differently, our entire society is organized differently due to the advance of technology. The great question that we all have to ask ourselves is how the freedom of the individual can be preserved and advanced in a world of this sort. There are many people, like Aldous Huxley, like George Orwell, many others, who think that it is simply impossible, that freedom is too inefficient for a world that has been smoking the drug of efficiency, that freedom is a lost cause, that religion, too, in any but the most materialistic sense, is also a lost cause.

That is one side of the story, but I think that we fail to see the whole story unless we see that our problems are as grave as they are and our fears as awful as they sometimes are only because something else is also happening, only because we also have a right to have hopes beyond those that men have ever entertained before. There is a fundamental change in human beings that is now taking place throughout the world. It is not a change that guarantees good; it is not a change that necessarily will lead to more freedom and more happiness in the world, but it is a change which does answer impulses that men of good will and liberal minds have entertained for centuries. That change is a change in what masses of quite ordinary people, illiterate, sick, tired people, expect in human life, a change in what they think it is right for them to have in human life. We have heard the phrase, "the revolution of rising expectations." The great change that is taking place in the world today is this revolution of rising expectations. Throughout the world, men expect more from life, they expect more in the way of material goods, but they expect much more than material goods. They expect first and foremost a chance to educate their children, and if they cannot have that chance, they feel deprived, ignored, the victims of injustice. They want a fair shake. They want status in their society. They want to be treated with the dignity appropriate to a full-fledged citizen. They want power. All of these wants can be and have been exploited and corrupted and played upon. They are behind the great nationalistic frenzies that are taking place in the world. They are behind much of the violence; they are behind much of the totalitarianism; but they are also behind a movement of the human race that has no precedent in history. The revolution is taking place everywhere. It's taking place in Asia, in Africa. It is also taking place in Russia and Eastern Europe. It is the revolution of rising expectations, primarily, that explains the fact that Mr. Khrushchev, though he is hardly an apostle of enlightenment and kindness, is still a little more enlightened and a little more gentle than his predecessor. The revolution of rising expectations is also taking place in our relatively prosperous country. In this country, millions of people expect, for example, that a higher education is one of the rights that was included, one of the rights that was promised in the Declaration of Independence when it spoke of the pursuit of happiness. If all men have the right to pursue happiness, a great many Americans now interpret that to mean a right to go to college. That is quite an extraordinary revolution. A great many other rights, the right to a part in the best of culture, the right to move, to travel, to leisure, the right, indeed, to live and to enjoy the goods that only a privileged minority, even thirty years ago, could enjoy in this country. This is the image moving Americans. It is behind their immersion in large automobiles, tail fins, and luxury. This revolution of rising expectations is what keeps the world on edge. If the people did not have these expectations, we would not have most of the troubles we now have, but to say that they should not have these expectations is to say that we do not believe in the potentiality of mankind.

Those of us who do believe in human initiative are prepared to live with these expectations and to try to do something about them. It is important to see what they do to mankind. Men are happy only in terms of their expectations. If they have low expectations which are satisfied, they will be contented. If they have high expectations, they are likely to be discontented, even if they are satisfied at a lower level. The revolution of rising expectations condemns modern men and women to discontent, to dissatisfaction, where once they might have been contented and satisfied. If your image of human life is the well-tended, well-fed, well-cared-for animal, then perhaps we all ought to be a little sorry that this revolution is taking

place. But if you dream that human initiative and human independence are things that ought to be turned loose, if you think that the human spirit has something in it that is worth keeping anxious, that is worth keeping on the move, then you will be pleased and excited and feel it a privilege to live even in this most turbulent of eras in human history.

Now, where does liberal religion come in? I am not myself an adherent of any organized church or faith, but I do feel myself much in sympathy with what I understand of the objectives of a faith such as yours. In many respects, it is also mine. Your faith and mine depend upon a great wager, a great bet. Can men live without magic, mystery, and authority? Must men be told lies so that they will be content with their lot in life? Must their expectations be held in check, in fear that if they are turned loose, men will turn into wild, ambitious, greedy, avaricious beasts? Or shall we have faith in the human individual? Are we going to be willing to take a chance and see what happens if we can release as many human beings as possible from superstition, from ignorant hatred, from poverty, from avoidable disease, from being bound down to misery? I suppose there is no telling. It is a great wager, a great bet, but those of us who do have faith in liberal ideals are willing to place our bet on man free from superstitions, free from authoritarianism, from magic and from mystery. A liberal faith such as yours, then, seems to me to exemplify, to embody this wager, and it can, I think, dramatize for lots of people who would like to be able to believe that such a belief is possible and decent and necessary. If I ask myself what it is that is making man's transition to a different world so painful, I would say it was fear and I would say it was fear of a certain kind. For the great span of human history, the human mind has been governed by fear. Men have worked because they were afraid to starve and have fought because they have been afraid that if they did not fight they would be killed. Men have obeyed because they knew what would happen to them if they disobeyed. They have believed because they have been cajoled, seduced, nagged, and brow-beaten into belief. Much of the anxiety, I think, that is felt around us in this country and elsewhere in the world, too, is the anxiety that men feel as they leave this fear regime.

It is possible for men to live without fear. That possibility, although not here, is clearly on the horizon. Strangely enough, men are, I think, many of them, still afraid to live without fear. They fear themselves, their own potentialities for evil, their own inner impulses.

Crane Theological School graduating students. First row, left to right: Dean Benjamin B. Hersey; Carol R. Morris; Dwight B. McCormack. Second row: Robert Dantona; Manuel R. Holland; Walter S. Mitchell.

I think that a faith that advocates hope, that talks about the perfectibility, or at any rate the improvability, of man, that does not start with sin and mystery and paradox can do brave and noble things in such circumstances. I wish you were stronger, but I think you can be. The human race, it seems to me, is on the verge of something quite extraordinary. For centuries, only a very tiny fraction of the talent and genius that has been available in the world population has had a chance to show itself. The Miltons who have died mute and inglorious are unnumbered; so are the physicists, the men of vision, the men of faith. In these hidden masses, there are undoubtedly also great potentials for evil, but when we think of what the human race has accomplished in the past, leaning on only a very small fraction of its members, it is almost impossible to foresee what human beings can accomplish if the great masses of mankind are brought into full membership in the human community. If we believe and practice brotherhood as we now can do it, the possibility for human achievement is very great indeed. To catch that vision is part of your job; to pass it on to others is another part. Most of all, I think, to make it plain that you are on that side, that you are proud to have this faith, and that you wish to promote it, is your greatest prospect. Whether you will become a powerful church or not, I do not know and do not really care. I think if you pursue this ideal, your church will have justified itself that far.

White House Conference On Children and Youth

Richard F. Drinon

ON March 27, 1960, seven thousand people gathered in Washington, D.C. for a week's discussion of how to better the world for the young. Governors, American Indians, entertainers, students, doctors, judges, religious leaders, social workers, policemen, and other professionals concerned with children and youth, began to analyze the social, physical and emotional aspects of the young people of the nation. Over five hundred international guests of the Conference shared their mutual problems and experiences.

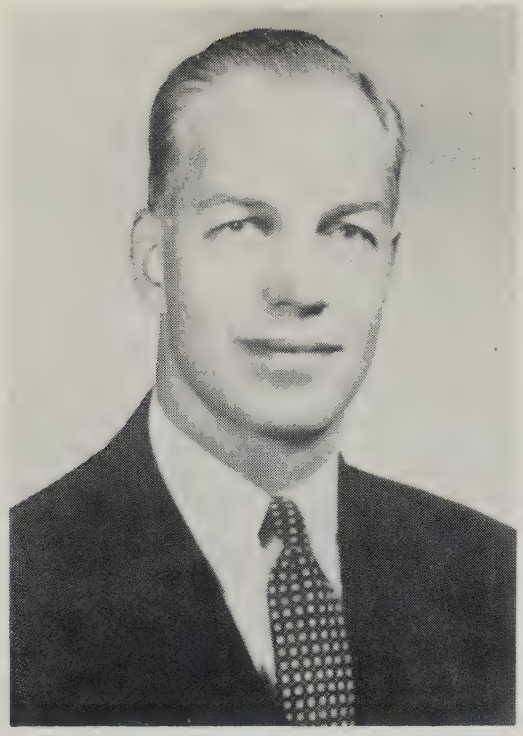
The topics of greatest interest to the participants were "the young in conflict," "the young with social handicaps," and "the young as learners and thinkers." Confusion about procedure was evident at the youth priority session, but it was one of the outstanding events of the Conference. The youth were obviously more able to take responsibility for their actions and purposes than some adults were willing to credit them. There was a recognition by these youth of the essential value of finding meaningful action which is based on a sense of purpose, personal values and shared ideals. They moved courageously into the civil-rights issue. They protested racial discrimination in all of its many aspects. And in a forceful manner, they called for "the completion of school desegregation by 1970." With this went an overwhelming expression of their sympathy and support of the lunch-counter sit-ins. The essence of this single meeting at the Conference was an affirmation of human dignity and the right of all citizens to peaceful protest and non-violent resistance against all forms of social injustice. They were asking that their voice be heard.

The Conference maintained the separation of church and state, but was unable to see the obvious connection of these two institutions in the area of release-time for religious instruction. As a result, they voted in favor of release-time by 206 to 147.

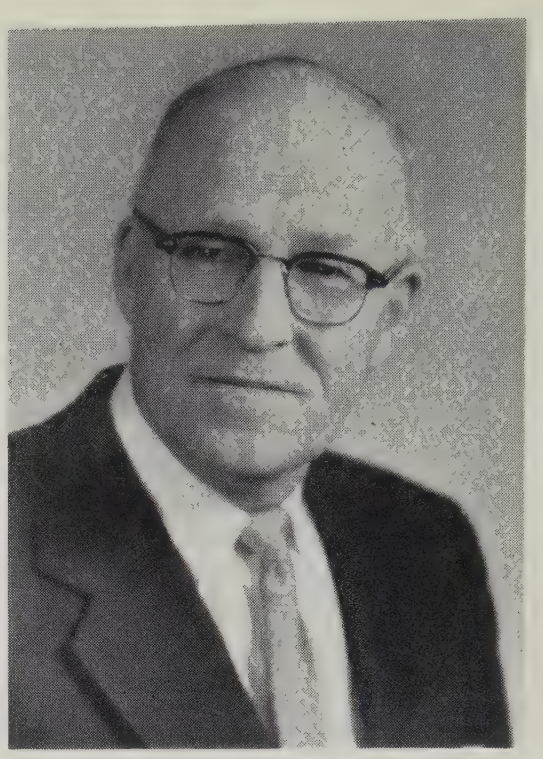
Perhaps the most organized force at the Conference was that of the Roman Catholic delegation. The

Universalists and Unitarians at the White House Conference on Children and Youth.

Roman Catholic delegation had been instructed to attempt to capture key positions in the work groups so that the official position of "The Church" would gain prominence and acceptance. As Mr. Blanshard has reported in the recent issue of *The Humanist,* "In a book of more than one hundred pages, all Catholic delegates (were) instructed in great detail concerning the techniques of capturing the Conference for Catholic principles of education and family life. They (were) told how to secure 'adequate Catholic representation at all levels,' and they (were) given a national, authoritative leader in Monsignor Raymond J. Gallagher of Cleveland, designated by the Administrative Board of Catholic bishops as 'co-ordinator of Catholic participation.' " The Universalists and Unitarians were represented by an interested and able delegation of capable leaders, but we were disappointed that one hundred dollars could not be found to bring our message and interest in children and youth to the Conference in the way of display at the exhibition hall.



DR. DANA M. GREELEY, President of the American Unitarian Association, received an honorary Doctor of Divinity degree at the commencement exercises of Tufts University, June 12.



DR. ANGUS H. MacLEAN, retiring Dean of the Theological School, received an honorary Doctor of Divinity degree at the commencement exercises of St. Lawrence University, June 5.

A PARENT'S PRAYER

Help me to the stature of good parenthood.

I pray I may let my child live his own life and not the one I wish I had lived.

Therefore, guard me against burdening him with doing what I failed to do, and when tempted to seek this balm for old wounds, strengthen me against my self-justification.

Help me to see today's missteps in perspective against the long road he must go, and grant me the grace of patience with his slow pace, lest in my impatience I force him into rebellion, retreat, or anxiety.

Give me the precious wisdom of knowing when to smile at the small mischiefs of his age and when to give him the haven of firmness against the impulses which in his heart he fears and cannot master.

In time of needed punishment, give me a warm heart and a gentle voice so he may feel the rule of order is his friend and clasp it to his soul to be his conscience.

Help me to hear the anguish in his heart through the din of angry words or across the gulf of brooding and having heard, give me the grace to bridge the gap between us with understanding warmth before speaking my own quick retorts, and stay my tongue also from the words which would chill his confiding in me.

Still my voice and smooth from my brow all that mars infectious serenity and joy in living. Let my face so shine that these later years will seem to him a promised land toward which to strive.

I pray that I may raise my voice more in joy at what he is than in vexation at what he has done; so each day he may grow in sureness of himself.

Help me to hold him with such warmth as will give him friendliness toward fellow man; then give me the fortitude to free him to go strongly on his way.

Then as I see him striding forward eagerly, self-sure, friendly and in good conscience, my grateful heart will swell with joy.

— Dr. Martin B. Durfee, Medical Director
Pasadena Child Guidance Clinic

Letters To The Editor

A TOUCH OF MADNESS

Nuclear warfare is a possibility in today's world. An unidentified plane might be picked up on radar screens. Lieutenants Mazik and Hunter, having talked by special telephone with Messrs. Eisenhower and Macmillan, would insert keys in locks, give them an anti-clockwise twist and Thor rockets with hydrogen bombs would leave Feltwell, England. In fifteen minutes, they would annihilate Moscow and other Russian cities.

We might safely assume that a detection system like ours operates in Russia, with the possibility that a key could be turned to release rockets with nuclear warheads which would rain on the principal cities of Europe, Britain and the United States. And yet! Knowing fully the dangers of thus precipitating war inadvertently — as a flock of birds almost unleashed rockets recently — our government yet intends to continue sending planes into the teeth of Russian radar systems — with the very great and dangerous possibility confronting the world that this perilous act might turn the key unlocking a Pandora's box of missiles with nuclear warheads.

We need our war-heads examined.

— Theodore A. Webb
Haverhill, Mass.

OUR WANING AUTHORITY

Some thousands of years ago, the good Lord submitted a set of thirteen or fourteen commandments by which Israel ought to be ruled, but his editor, Moses, exercised his traditional prerogatives and condensed these into two snappy versions of ten lines. I suspect that the author wrote an impassioned letter of protest and that when this was to no avail he picked the editor up off Mount Nebo for a face-to-face conference which is still going on.

Whether or not this tradition is correct, all succeeding writers have complained of editorial liberties taken with their efforts. Please be assured that I would not burden you with my personal opinion that an article which I wrote at your request was so changed that the published version was incoherent, irrelevant and innocuous, were it not for the fact that one substitution made large sections of the article self-evidently erroneous, and I cannot permit errors to go unnoticed even when they are published under my name.

One quarter of the article in question was taken from an incomplete study that I have been making on "The Aging Authorities of Liberalism," and I was shocked to find the word "waning" used in place of "aging." Personally, I would not wish to be guilty of using such an awkward phrase as "waning authorities," but more important is the fact that it has false connotations. The authorities to which Unitarians formed an emotional attachment in the thirties are aging, but there is no evidence that their influence is waning. This was intended to be the point of my article.

— Albert Q. Perry
Cincinnati, Ohio

MEMORIAL REREDOS

The Edson R. Miles Memorial Reredos was dedicated June 3, at St. Lawrence University, Canton, N. Y.

This mosaic reredos is a gift to the Theological School by Paul W. Fink of Norwalk, Connecticut, a member of the class of 1935 of St. Lawrence University. While at St. Lawrence, Mr. Fink became interested in the production of plays under the direction of Dr. Miles and has made this memorial gift in honor of him and his influence in the lives of the students who had the privilege of studying with him.

The installation of the reredos culminated after a year and a half of discussion, planning and decision making. Mr. Fink's generous offer was made in the fall of 1958 on homecoming week end when he was shown Hale Memorial Chapel. The original plans called for some type of mosaic at the worship center. The next step was the organization of a faculty committee made up of Dr. Max A. Kapp, Dr. Robert B. Tapp and Professor Robert L. Cope to secure sketches from artists.

The design finally selected was offered by William Pizzo of Stoneham, Mass. To describe it in words is not simple but basically it weaves together in both form and color some of the religious symbols which have been significant to mankind.

At the upper right-hand corner is the cross, in the center of the left-hand side is the Jewish Menorah. (These are the two symbols now used in the Hale Memorial Chapel.) The circle at the top left is the Chinese Yang and Yin symbol. The rays emanating from it suggest the Shinto symbol for the sun. In the right center is the Lotus flower symbolizing Buddhism, on the lower right is the Hindu Om symbol, and in the left-hand lower corner is the Chinese symbol for heaven and earth. Among other symbols is the anchor, the Christian symbol of salvation; also incorporated there is the Egyptian symbol of life—Ankh. One of the interesting arrangements made by the artist is the second cross which can be found around the Yang and Yin symbol with the upright on a slant from the center of the right of the panel towards the upper left. Several other important symbols are woven into this design.

Americo Bertoli of the Venetian Art Mosaics of Bronx, New York, created the mosaic from the artist's design and was in charge of the final installation of the reredos. The materials used are enamels and marbles from Murano, Italy, and give to the reredos a rich coloring which blends into the rest of the appointments of the chapel.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

SEMINARY SCHOLARSHIPS

An A.U.W. Concern

Our small liberal theological schools are the life line of our churches stretching from coast to coast. Without good, well-trained leadership, all the consolidation in the world will not create a great liberal movement. Not even the tasks of consolidation can overshadow the urgency of the problems we face in our theological education.

The A.U.W. has attempted to do something about the scholarship situation which is one aspect of the general problem. The need for financial help to students has greatly increased in the last few years. This is due in part to the increased cost of living, and hence of education. Rooms, once available for four or five dollars a week, now cost from seven to ten dollars. Food, books, clothing, keeping in good health, and even having a little fun are more expensive. At the same time, the amount a student can earn has not increased accordingly. Now, classroom and study work load add up to a full time job, especially during the first year. This is because of the improved standards. Another factor is the number of married students as compared with few if any in the old days. If the wife can work, it is, of course, a financial asset, but if, as is often the case, there are several children in the family, remunerative work for her is impossible. Students are older on the average because many have switched from other vocations. Hence they are more likely to be men with families. These men are usually superior because of their maturity and their motivation. Their specialized training makes it easier for them to get employment, but they simply do not have the time to earn enough to support their families.

Although my interest in this problem is general, and I would like to speak for all our schools, I can only be specific in terms of the school I know best. There are several men with families qualified to enter the Theological School at St. Lawrence, who will not enroll next fall for lack of funds. This is not because they are unwilling to take risks or to help themselves. Students turn their hands to work of any kind. They are often ingenious in finding jobs. A couple of men built up quite a business collecting the community rubbish. One man gives music lessons and plays a church organ, another helps meet the family budget by running a trap line along the river on which his trailer home is situated. At Christmas time, he and his wife made several hundred decorative Christmas trees out of stereofoam and dyed turkey feathers, which they sold at a good profit. If students have skills, they capitalize on them when possible. One with three children is employed in spare time as a building and heating engineer, another with four children is an instructor in a nearby engineering college. One "middler" is director of the university student union. Wives work too. They teach school, sometimes traveling twenty-five miles to their jobs, some do secretarial and library work, others take in roomers, take care of children, or serve meals.

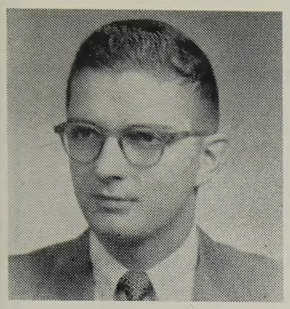
This is Blaine of the "Bob and Blaine" Trash Service. Blaine Hartford, his wife Linda and their daughter Sally arrived at St. Lawrence two years ago. Last summer another daughter was added to their family.

There used to be a theory that sizable scholarships would kill the self-reliance of students and would develop an unhealthy dependence. On the contrary, the danger of developing a pauper psychology is far greater when students try to get along on a sub-minimal standard of living.

The experience here at St. Lawrence is that students cherish their economic independence, and the chance to pay their way. Good scholarships help in this respect rather than hinder. Students manage their own affairs, and they respond to generosity with services and an interest in the school's problems that saves it many a dollar. They frequently help each other. More than once one has said, "I have a job which is going to pay more than I need, I'll share with so and so." By and large the men and women going into the ministry today have what it

(Continued on page 181)

News of Churches and Church People



Melvin Van de Workeen

The Rev. Melvin Van de Workeen has been appointed administrative assistant to Dr. Philip R. Giles, General Superintendent, The Universalist Church of America, effective July 1, 1960. The 1957 Management Survey recommended that this position be created and filled.

Mr. Van de Workeen is a graduate of Clark University, 1947, Crane Theological School, Tufts University, 1951, Harvard Divinity School, 1953.

For seven years, he served as administrative assistant to the superintendent of the Massachusetts Universalist Convention.

He has served as secretary of the National Universalist Historical Society and as a trustee in charge of Church Extension for The Universalist Church of America.

WAKEFIELD MOTHER

Mrs. Elwood (Ruth B.) Litchfield, graduate of the Tufts School of Religion, member of the Universalist Church in Wakefield, and teacher in the Church School, has been named 1960 Mother of the Year of Wakefield, Massachusetts.

GREENWAY

Dr. Cornelius Greenway of Brooklyn has been appointed one of the Grand Chaplains of the Grand Lodge of Masons of the State of New York. This is the fourteenth consecutive appointment as Grand Chaplain.

UNIVERSALIST MEN HOLD RALLY

The ninth annual mid-year rally of the National Association of Universalist Men was held April 30, May 1, at the Universalist Church of the Redeemer, Glen Ridge — East Orange, New Jersey and was attended by delegates from six states, Connecticut, Pennsylvania, New York, New Jersey, Massachusetts and Maine, and Washington, D.C.

At the semi-annual business meeting, there were reports from the president, S. B. Butler, of Connecticut; the treasurer, William Crawford of New York; the secretary, Guy Briggs of Washington; and Harold Latham, of New Jersey, the editor of the *News Sheet*.

Last summer the Association supplied preachers for four churches which wished to remain open certain Sundays during the vacation period and which without Association aid would have had to close. It is expected that this year, the Association will make it possible for a much larger number of churches to have summer services.

The secretary reported an encouraging increase in Association membership, but stressed the importance of further increasing membership lists. (Membership is open to all Universalist men whether identified with a church club or not. There is also a club membership available, of which some church clubs have already taken advantage. For particulars address the secretary, Guy W. Briggs, 6616 32nd Place, Washington 15, D.C.)

Mr. Latham reported on future plans for the *News Sheet* including expansion of the Regional Pages.

Frederick T. McGill brought the afternoon session to a close with an informative address on the Unitarian Layman's League which he represented at this NAUM conference.

Sixty people sat down to the catered dinner which was served in the church social hall.

Perry E. Belfatto acted as toastmaster, introducing the ten guests at the Speaker's Table.

Following the dinner, a musical program was presented by John W. Strahan III, tenor, and his wife, Mari B. Strahan, accompanist. Mr. Strahan, a professional singer who has interpreted many Gilbert and Sullivan roles on the stage, gave three numbers from his repertory and delighted his hearers.

After words of greeting by the President of the NAUM, S. B. Butler, Mr. Belfatto introduced the speaker of the evening, John W. Strahan, Sr., a prominent Newark lawyer, who had as his topic *The Pulpit and the Pew.*

After dinner came the usual Buzz-Session, an affair traditional with NAUM. Here the men gather in a circle round a leader and talk informally about Universalist matters — and general religious problems as well — which concern them. The leader of this discussion group was Harold Perham of Maine.

The church service Sunday morning was in the hands of laymen. Mr. Butler gave the Responsive Readings, George Mackie of Bridgeport the Scripture Reading and Roland Gammon the Sermon. Mr. Gammon's topic was *Believe Enough to Be Great.* Be Yourself, Know Yourself, Realize Yourself was the theme he developed.

(Continued from page 180)

takes. If we could be more generous with scholarships, we could have in training many more of these superior young people.

The Universalist women's organizations, national, state and local, have shown a real awakening sense of responsibility for theological education. The New York Unitarian Alliance has been equally generous. A number of individual churches keep the need in mind from year to year and budget for it. Many of the funds, however, come from the large donations of a few individuals. An interesting fact is that once individuals or organizations begin they wish to continue the service and do. This is one of the most promising aspects of the situation. There are, however, too few donors. Our schools should be doubling their enrollments to meet the church's needs.

— RUTH MACLEAN

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OBITUARIES

MABEL CALEF ALLEN

Mabel Calef Allen, widow of Charles R. Allen, died in Cleveland, Ohio, April 4, at the age of 87.

She was a lifelong member of the First Universalist Church in Providence. Her husband was a Vermont Universalist. She was buried in Barre, Vermont, where the Rev. John Christensen officiated at the service.

A. INGHAM BICKNELL

Attorney A. Ingham Bicknell of Cambridge, Mass., died May 18, 1960 following a long illness.

Mr. Bicknell was born February 11, 1883, the son of Dr. George W. Bicknell, Universalist minister. He married Gladys M. Blunt in 1907, who died in March, 1960. The funeral was held in Story Chapel, Mt. Auburn Cemetery, Cambridge. The Rev. Raymond J. Baughan conducted the service.

Mr. Bicknell was a graduate of Harvard College and Harvard Law School, a member of the Boston law firm of Bicknell and Smith, specializing in conveyance and probate law.

His long service to the Universalist Church included offices as secretary and president of the Young People's Christian Union, president, vice-president and treasurer of the Massachusetts Universalist Convention and for twenty-seven years as treasurer of The Universalist Church of America, retiring from this office in 1951.

Mr. Bicknell was a vice-president of the Lexington Federal Savings and Loan Association and a director of the North Avenue Savings Bank of Cambridge.

He was a member of the Boston, Middlesex County and Massachusetts Bar Associations, the Economy Club of Cambridge, the First Universalist Church of Arlington, the Masonic Order, and the Algonquin Club.

He leaves a daughter, Mrs. Margaret Larsen of Cambridge, and a grandson, Richard.

A NEW NAME

The Ryder Community Center, Chicago has been named the Clarence Darrow Community Center. At the annual meeting of Ryder held at the Oak Park Universalist church, March 20th, the announcement and explanation for the name change was given. Darrow, as well as Ryder, exemplified man's concern for his individuality and the welfare of his "brother." Darrow is known throughout the land, while Ryder, of course is "dear" to many Universalists and some of the public. The thinking of the Board was that Darrow should be given a "living monument," one that the public could respond to and one that would carry out his belief in social service. They felt that Ryder Center would do this and in turn would gain from the name of Clarence Darrow. Soon there will be another building added to the Center's use. The original building will be called the Ryder building.

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CENTRAL FELLOWSHIP COMMITTEE

March 28, 1960: VOTED to approve the action of the New York Fellowship Committee in granting reciprocal fellowship to Rev. Ernest L. Howard, an ordained Unitarian clergyman.

April 13, 1960: VOTED to transfer Jeffrey Campbell to Vermont and Donald Lawson to North Carolina.

May 4, 1960: VOTED to approve the action of the New York Fellowship Committee in granting to Raymond Masemann, a licentiate looking toward ordination, the right to administer the Christian ordinances during the period of his service as minister of the Perry, New York, Universalist Church.

VOTED to approve the action of the Maine Fellowship Committee in granting to Robert Brownlie, a licentiate looking toward ordination, the right to administer the Christian ordinances during the period of his service as minister of the Oakland Universalist Church.

VOTED to approve the action of the Maine Fellowship Committee in granting to Herbert Cousins, a licentiate looking toward ordination, the right to administer the Christian ordinances during the period of his service as minister of the Yarmouth Universalist Church, retroactively to September 15, 1958.

May 11, 1960: VOTED to approve the action of the Midwest Fellowship Committee in granting to Professor Otis Aggert, a lay preacher, the right to administer the usual ordinances so long as he serves as the minister of the Hutsonville, Illinois, Universalist Church.

VOTED to approve the action of the Massachusetts Fellowship Committee in granting to Leo Dantona, a licentiate, the right to perform the Christian ordinances.

May 20, 1960: VOTED to sustain the action of the California Fellowship Committee in withdrawing fellowship from Leland Stewart on the basis of evidence presented at a meeting of the California Committee held on November 12, 1959.

— ESTHER A. RICHARDSON
General Secretary

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CRACKLINGS

Consider how hard it is to change yourself and you'll understand what little chance you have trying to change others.

— ARNOLD GLASGOW

The trouble with most of us is that we would rather be ruined by praise than saved with criticism.

—*Nuggets*

A clerk was drawn for jury duty, but he asked the judge to excuse him.

"We're very busy at the office just now," he explained, "and I've got to be there."

"So you think your employer can't get along without you, eh?" queried the judge.

"No, your honor," replied the man, "I think he can but I don't want him to find it out."

"Excused," said the judge.

— *The Watchman-Examiner*

Mrs. J. G. DeWolfe
18 Early Avenue
Medford, Mass.

Oct. 60

(Section 520, P.L.&R.)

NORTH CAROLINA COMMITTEE OF FELLOWSHIP

On October 1, 1959 Rev. Norman L. Sparbel was transferred to the Alabama Fellowship Committee.

On October 1, 1959 Rev. Vinton B. Bowering and Rev. Janet H. Bowering were transferred to the Massachusetts Fellowship Committee.

On May 4, 1960 accepted in transfer from the Midwest Fellowship Committee Rev. Kenneth K. Marshall.

On May 12, 1960 accepted in transfer from Central Fellowship Committee Rev. Donald Lawson.

On May 18, 1960 accepted in transfer from Central Fellowship Committee Rev. Milton E. Muder.

— Ruby H. Croom
Acting Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

At its meeting of May 18, 1960, the Committee received into Full Fellowship the Rev. W. Gayle Wetzel, his dismissal from the Black River and St. Lawrence Association of the New York Congregational Association Christian Conference, granted at his request, having been received.

— Albert F. Ziegler, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

March 10: Ernest L. Howard granted reciprocal fellowship with the American Unitarian Association by the New York State Fellowship Committee.

— Maurice W. Cobb, *Secretary*

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